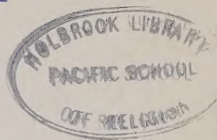


Andover Newton Bulletin



Commencement Issue

June, 1958

FOREWORD

Again, as in other years, the BULLETIN devotes its June issue to the Andover Newton Commencement. Graduates of 1958 will treasure their copies as a pleasant reminder of a great occasion; alumni of more ancient vintage will read the record with nostalgic recollections of their own investiture with degrees; and many friends of theological education will welcome the opportunity here afforded to share in an experience that for the young men and women involved marked both an end and a beginning.

Included in this issue is a survey of books published during the last year or so in the Biblical field, for which we are indebted to Dr. Norman Gottwald, Professor of Old Testament at this School.

S. MacLean Gilmour
Editor.

Left to right: Dean Roy Pearson; President Charles Woolsey Cole of Amherst College; President Kakuichi Oshimo of Doshisha University, Japan; Dean Emeritus Vaughan Dabney; and President Herbert Gezork.

(Credit most of the pictures to Lenscraft Photos, Inc.)

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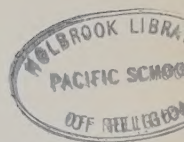


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THE GRADUATING CLASS

Seated, left to right: Shirley Washington, Frances Eastman, Dean Pearson, President Gezork, Anne Forrest, Helen Allen.

Second row: Ndabaningi Sithole, John Washington, Walter Rudy, Harry Shirley, Donald Morrison, Benny Grillo, Malcolm Maccubbin, Lucius Walker, John Zendzian, Stuart Brush, Tuck Wah Lee, George Allen.

Third row: Peter Ainslie, Harry Baxter, Paul Swanson, Donald Tibbetts, Milton Ellis, Wallace Reid, Milton Bartlett, Elof Nelson, William Miller.

Back row: Blair Benner, David Horner, James Trefry, Joseph Duffy, Jerome Stone, Daniel Parker, Edward Williams, William Blair, Ronald Willis, John Van Duzer, Donald Baker, Donald Dunlap, Clifton Gray, Nelson Griffiths, Ward Knight, Eugene Watson.

Godly Increase

The Baccalaureate Sermon

By DR. J. LESLIE DUNSTAN

I Corinthians 3:6

"I planted, Apollos watered,
and God gave the increase"

Our age is characterized by the fairly extensive knowledge of his world that man has acquired and by the power to manage that world that he has assumed. Whereas formerly man saw in the world an extensive mystery that might affect him in unexpected and upsetting ways, now he approaches his world with the assurance that he can discover its structure, and with a fearlessness born of a trust in his ability to work with that structure. Certainly, there is much that remains unknown, and some of man's efforts to deal with his world have proved to be strangely futile, but man is not thereby discouraged or driven to doubt the effectiveness of his methods.

Moreover, man has found few limits to the fields within which he can gain knowledge and exercise control. He has extended the range of his seeking and acting from the realm of nature to the realm of individual life and on into the realm of human relationships. And through each extension man has added to his knowledge and acquired further confirmation of his power. He understands the structure of a plant, of the human self, and of his varied societies, and he knows how to deal with each according to its ways.

This has led man to a certain belief about himself and his ability to manage his affairs. He is the one who sets the ends which he will seek, and the one who can, through his knowledge and his power, realize those ends. He turns the desert into a fertile field; he makes the orange tree refine its fruit; he uses the unseen atom to power machines; he wipes out diseases which maim and kill; he restores broken minds and twisted emotions; he sells the products of his factories to people who never felt the need for them; and he changes the behavior of whole populations to suit his purposes. Man sometimes likens his life to a battle; and in his analogy he searches out the enemy, he chooses the weapons, and he foresees the victory he is sure he will win. Man appears now to have become a little lower than the angels in the scale of universal authority and, while he does not always wear a crown of glory and honour, he most assuredly has much of creation under his feet. To paraphrase our text: man plants, man waters, and to man belongs the credit for the increase.

Man has taken this understanding of himself and his power into his religious life and the handling of his religious institutions. He

establishes churches where appropriate study indicates they will succeed; he works on the desires and interests of people to build the programs of the church; he makes sure of a large attendance at services of worship by wise and carefully planned promotion; and, when he feels that a task or a situation is the responsibility of the church, he enlists men in the task or unites them in dealing with the situation by the most effective methods of group dynamics now known. In all this man thinks he acts for the service and the glory of God, and he believes that the ends for which he strives are within the will of God. As he uses the knowledge of social institutions he possesses to achieve the goals he envisions as being within God's purpose, he is doing what to him are God's requirements.

The churches of our land set out not long ago to win the world for Christ in one generation. They made an estimate of the resources of men and money that were needed; they set up an organization to secure those resources; and they launched the campaign. While today many realize that a single generation is hardly time enough for the successful completion of the task that was set, there still has been no abatement of the intention to convert the world by the power and knowledge of man. Man plants, man waters, and man will bring about the inevitable increase; even into the area of his religious activities man carries his understanding of himself and his power.

Such is the outlook and the belief of modern man; and such is the faith by which he lives. Only rarely does man think about this or bother to make clear to himself the ground upon which he stands; he simply assumes it and acts upon it. In more recent days events have cast a shadow across man's self-assurance, so that some, at least, have been forced to doubt whether man is really able to bring about the ends he desires. To such people it begins to appear that man does not and cannot know the results of his actions. While he still may be able, within fairly defined limits, to exercise some control over his affairs, over wider areas and ultimately he cannot tell what will happen because of what he does. Man begins to wonder if he is not like a child standing in a large crowd in a city square who blows a loud blast on a whistle. The child can be perfectly sure that by his action he will achieve his desires to attract attention to himself, but he cannot know, nor could he if he were endowed with the wisdom of age, everything that will happen because he blew his whistle. With such a doubt as this in his mind, man has to say that, while he plants and waters, the increase, whatever it may be, emerges out of a complex, vast, mysterious universe.

In the midst of humanity, where man either trusts his ability to manage life for himself or reacts in some way or other to the sense of uncertainty that events have produced within him, there is the essential message of the Christian faith entrusted to the Christian church and the Christian minister. This message is of the God who is the eternal and unchanging and supreme power in the universe, of the God who has a purpose of his own for all mankind, of the God who is ever at work among men to bring about the fulfillment of that purpose, of the God who will not fail. Armies may march, revolutions may break out, men may die, or a sparrow may fall, and all will be in the presence of the living God and be used by him to further his intention. In every case the increase will be his and will be a step nearer his ultimate goal. God is Lord and his authority is absolute and supreme.

Moreover, the message entrusted to the church and the minister speaks of God's Son through whom the divine purpose and the divine action are expressed. The Christ has shown men God's way and has made it possible for them to walk in that way. For God through Christ has reached out in love to men and in love will win men to him. Yet his power and the unshakeableness of his working remain unchanged. He is the one who determines the outcome of every action and of every happening in the world of men. Regardless of what man may think or attempt, it is God who gives the increase, whether that increase be of judgment or of salvation.

Not only is this the message which church and minister have in their possession; it is also the truth by which they must live. While they must call men to hear what they have to say about life, they must demonstrate in themselves, as individuals and as groups of Christian people, that of which they speak. They are the servants of God, called to do his bidding. Whatever their setting may be, or whatever the circumstances they face, they are required to live as God directs. This divine direction is never in terms of action which they think will produce what is to them a result that God desires, but always in terms of the life that must be expressed under God, the life of truth and trust and human concern. God's claim upon his people, the obligation he places upon them, is always a "here and now" claim. It is never a relative kind of thing, molded by a desire for some end; it is always direct and unconditional. It is never, "forgive your brother because then you will put him in your debt"; it is always, "forgive your brother." It is never, "conduct a visitation evangelism campaign because that will add members to the church and additional funds to the treasury"; it is always, "preach the gospel to every creature." It is never, "visit sick Mrs. Smith because

then you will get her back to church and gain favour of her family"; it is always, "visit the sick." There is an immediacy and a directness in the lives of God's people, for they are under the authority of the God who determines all outcomes.

This does not in any way lessen the seriousness with which Christian people must deal with their everyday affairs. Quite the contrary. They are set in the midst of a world of mingled good and evil; they are surrounded by moral decency and immorality, by crass selfishness and kindly unselfishness, by hatred and love, by social structures that warp and injure human life, and by structures that heal and build. They are required to plant in that world the saving power of God's love; they must be that power and testify to it. And they must uphold and nurture all lives and all efforts that come within the realm of obedience to God. For these tasks there is needed a wise and clear understanding of the conditions in man's world, a prayerful and humble listening for God's direction, and a courageous and whole-hearted obedience in action. God's people are to plant and water. These are responsibilities which demand wisdom and dedication. But in all they do, God's people can know that the increase is in God's hands.

Basically, this understanding of life and the putting of it into practice, is one of the definitive marks of God's people. The understanding the world holds that man can determine his own ends and gain those ends by the exercise of his powers, either denies that there is a God, or puts into man's hands the job of choosing God's purposes for him. And it leads man into the position of forcing his will upon others and thus doing violence to their personal lives, even though he may think he acts in the name of God. Man cannot hold in anyway that he is master of his world and at the same time be the servant of him who is the true and only Master. The line of distinction is perfectly clear; and it marks out those who have given themselves in allegiance to God and those who have not. We have to grant that in our humanity we err all the while; we labour to make affairs come out as we want them; we do not like to see our efforts go unrewarded; which means that ultimately we do not quite trust God. But God in his love forgives and restores; he grants to those who are his an ever increasing power to let him look after the results of all actions.

More than this. Only through the living out of this God-given understanding of life can we ever come to know the joy and freedom that are man's proper possessions. When man takes upon himself the responsibility for himself and his world, he becomes tied

and bound by the ways of that world, and his spirit grows anxious lest forces and conditions beyond his knowledge or control thwart his purpose. And the longer he tries to hold this responsibility, the heavier grows the burden and the deeper the anxiety, until he is driven from within himself to defend his purpose and his intention by naked, brutal power. For, when the world will not grant man the ends he seeks, as it ultimately will not, man must try to twist the world to his wishes.

God's people are freed from these soul destroying bonds. The salvation which God gives is theirs; the work they must do is clear; they are made to see the significance of that which happens; and the strength to live in the midst of all that occurs fills their being. If their obedience to God's demands brings a wide and heart-warming response, they are not misled into claiming credit for themselves; if opposition and disappointment and suffering come to them, they are not cast down. They move forward in obedience, having put their lives into God's hands and knowing that he will care for the results. This, and only this, is the life of true freedom.

We listen to this message with especial force as it comes to us on this occasion. Once more a class of theological students comes to the end of its course of study, and its members go to take their places in our churches. Once more the churches receive back from the theological school the young men they earlier had sent, each bringing with him the training and the experience the school has given. Looked at with eyes that judge by standards of power and strength and position, with eyes that coldly estimate worldly potentialities and inherent possibilities, what we do here this week-end is but idle exercise, the repeating of some traditional practices by a company of deluded religionists, much like a boy shooting off a pop-gun as his part in the decisive battle of a great war. And, indeed, that is all these graduation exercises are, if we see in them only man's effort to solve the confusion of the age and to save humanity from disaster.

But all we do is quite otherwise. We hold in our hands, our minds, our hearts, the gifts of wisdom and grace and love which God has given us. He bids us use those gifts wherever we are and wherever we serve; that is why he gave them to us. Thus our task is clear. And we can go on in the faith that God will use our service for the increase he has planned. There can be no greater task than this; no more important job. Nor can there be any other work so easily done, for all fear as to the outcome has been removed.



SPEAKERS — Dean Roy Pearson; George T. Allen, Commencement class speaker; Dr. J. Leslie Dunstan, Baccalaureate speaker; President Herbert Gezork.

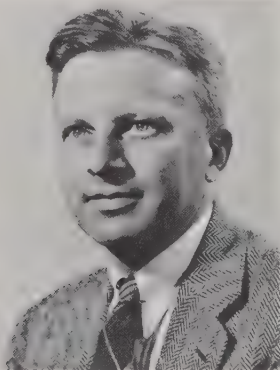


Processional preceding Baccalaureate service

Since 1808

The Commencement Address
By PRESIDENT CHARLES WOOLSEY COLE
Amherst College

This morning I could speak to you in many guises, as a layman, as a Christian, as a member of a Congregational Church, as an educational administrator, as a representative of Amherst College, or as a professional historian. At the start, I will be talking in the last two roles.



Dr. Charles Woolsey Cole

It is not wholly inappropriate for a representative of Amherst College to address a Commencement at Andover Newton. For though the College is younger by some years, its history has been intertwined with that of this institution for more than one hundred and thirty-five years. Hundreds of Amherst graduates have received their theological training at this seminary and gone on to lives of service in this country and in the mission field. Some have served on the faculty of this seminary and many others on its Boards of Trustees. It is worth noting, perhaps, that President Julius Seelye of Amherst was President of the Andover Seminary Board of Visitors in the 1880's, in a time of troubles, and took a staunch position on the liberal side. President Arthur Stanley Pease inducted the Reverend Vaughan Dabney into office as the first Dean of Andover Newton in 1932.

Dr. George Harris illustrates the inter-connections. He graduated from Amherst in 1866 and from Andover Seminary in 1869. He was Abbott Professor at Andover from 1883 to 1899 and then left the arena of theological controversy to succeed President Gates at Amherst, where he had a relatively peaceful administration of thirteen years.

Nor am I without certain personal connections with this school of theology, for my great uncle wrote the principal brief for the defendants in the heresy trials, and my great, great grandfather preached the sermon at the ceremonies marking the opening of Andover Seminary on September 28, 1808.

The fact that we are celebrating the 150th anniversary of the founding of Andover Seminary in 1957-58 compels us, I think, to look back across the years and to think about the changes and the developments that have taken place, particularly when we remember that the Newton Theological Institution is younger by only nineteen years and that the separate institutions witnessed the same evolution of American life, whether separate or, after 1931, affiliated.

We are wont to think of our own age as a difficult and discouraging one. But 1808 must have seemed equally critical to the people of that day. Our federal government was not yet twenty years old and was still in many ways untested. We stood almost alone for the principle of republicanism in a world ruled by monarchies. We were seeking to preserve a precarious neutrality from the titanic wars going on in Europe, and the struggles connected with the embargo act were shortly to lead New England to the very verge of treason. Even in the area of theology violent winds were blowing, and American Congregationalism was being rent asunder by the rise within it of Unitarianism.

It was in those perilous days that Andover Theological Seminary was founded and we, today, pay respect to the wisdom and the ideals of the founders. But what a road has been traveled since, how different is the America and the world of 1958, what changes have taken place in the intellectual, social, political, and economic ambience of such an institution as this!

In 1808, the United States was a country of seven million inhabitants strung along the eastern seaboard, with some frontier settlements across the Alleghenies. It was a predominantly rural country, with a few small commercial cities. New England was its intellectual center. The church was overwhelmingly the most important social institution, after the family. Intellectual life was dominated by eighteenth century rationalism, modified by the older religious orthodoxy and the newer currents of romanticism. Only a small portion of the population received education beyond the grammar school level.

Since 1808 this country and the world have seen momentous changes which have profoundly affected the work of the church and its ministers. In fact, the world has altered more in many respects in the last 150 years than in the previous 1500. And in our

own lifetime this transformation has been proceeding at an ever accelerating pace. We think of Russia as being very different now from what it was in Tsarist days. But a man who knows both Russia and America well insists that if there had been a Russian and an American Rip Van Winkle, and if each had gone to sleep in 1914 and awakened today, the American would find his country more changed than the Russian.

Let us look at some of the major elements in this rapid evolution :

1) One is the rise of nationalism. In 1808, the United States and France had been much affected by this new force, and England, Spain, Italy, and Germany were beginning to feel it. To-day it has triumphed in every country and in every continent. China, India, Ceylon, the Arab States, Africa, and the lands behind the Iron Curtain are all dominated by its power, and it has triumphed over all the forces of internationalism, including those implicit in Marxism.

2) In 1808 there was no such thing as Socialism and Communism, Karl Marx had not yet been born, and the Communist Manifesto was forty years in the future. Today half the world calls itself socialist, and the rest has been much affected by the materialist and anti-religious philosophy presented in *Das Kapital*.

3) In 1808 science had already had its successes and made contributions to the main currents of thought. But in the next century and a half it was to become the dominant intellectual force, and its applications were to affect every phase of life. By the 1880's science and religion seemed to be at war with each other, and even today there are still those who think that, through science alone, an adequate view of man and the universe may be reached.

4) The early nineteenth century was still much under the influence of 18th century rationalism. During the succeeding decades faith in man's reason grew and grew. But about 1900 a counter-trend set in. Under the influence of Freud and his followers, of Pareto, and of Sorel and of the physiologists who discovered the role of glands and hormones, there arose a still growing tendency to emphasize the non-rational elements in the behavior of individuals and groups. And advertisers, propagandists, dictators, and politicians learned to manipulate these elements for their own ends.

5) In the same century and half, there has been an enormous increase in material prosperity. In developed countries, the threat of famine has been long eliminated, the standard of living and consumption has doubled and doubled again. The hours of work have been drastically reduced. Comforts and luxuries have multiplied so that in most respects the average citizen today lives in

greater ease than the wealthy in 1808. It seems likely that in this country in the next two decades poverty itself can be eliminated.

6) In the last fifty years, great strides have been made in the age-old struggle against disease. One ailment after another from diphtheria to diabetes and from pneumonia to poliomyelitis has been conquered. Infant and maternal mortality have been massively reduced and the expectation of life has been greatly increased. In 1808, few children reached their teens without having seen death close at hand. Most of them had seen it come to a parent, a brother or sister, or a close friend. Today there are people in their forties or fifties who have never lost a close relative. Indeed, the death of a young man or woman seems like a preventable accident rather than a natural phenomenon. College students simply do not think about death nowadays. But in 1808, it was an almost ever present factor in the minds of everyone.

7) A hundred and fifty years ago the typical American lived on a farm or in a small village. His ways were rural and he was close to nature. His work and his thoughts were shaped by the seasons and the weather, by the fields and the forests, by the sowing and the harvesting. Today most Americans live in cities or suburbs, steam heated and air-conditioned — remote from natural phenomena — fed with processed food that comes to them through many hands. Even the farmer has been at least suburbanized. He drives to a supermarket to purchase his supplies. His work is mechanized and his procedures are scientific. He watches television programs originating from Hollywood and New York. The overwhelming importance of the church in 1808 has been reduced and modified by a whole series of competing institutions — the school, the union, the corporation, governments, clubs and societies, television and motion pictures, hospitals and psychiatry.

8) Within the church itself many winds have been blowing since 1808. It has survived the rise of Unitarianism, Science, the Higher Criticism, Liberalism, Existentialism, Neo-Orthodoxy, and Materialism. But its stance, its attitudes and perhaps its beliefs have been altered over the years. Even its theology has been affected by our new understanding of how the human mind works, of the uses of symbols, of the nature of matter, of the age of the universe, and of Christian origins as revealed by history, archaeology, and the Dead Sea Scrolls. Seventy years ago, stirred by new knowledge of pagans and heathens in Asia and Africa and the successes and failures of missionary enterprise, the Andover liberals were arguing that there was a second probation after death for all men who had not decisively rejected Christ during their earthly life. Today some people

are seriously discussing the relationship of Christianity to intelligent beings on other planets.

9) In 1808, America was isolated by vast bodies of land and water. It took weeks to reach Europe and months to get to California. The hostility of foreign powers was a concern. But even when the British burned our capital in the War of 1812, our national existence was not seriously threatened. Next fall, American Airlines will install jet service from the East to the West Coast. You will leave New York at 9:00 a.m. and reach Los Angeles at 10:30 a.m. We are truly one world, and in many respects that world is smaller than was New England one hundred and fifty years ago. It is a world, moreover, that man himself could now destroy. We try to push the thought from our minds — but it could be that the end of civilization and the world we know is only a few years or a few months away. Oddly enough, the thought of an imminent end to the world would not have been alien to the founders of this institution. Christians, through the ages, had always believed that for its sins mankind might be destroyed by God in a fiery holocaust. Indeed, several sects in the first half of the nineteenth century were founded in this country to proclaim that the end was at hand. But it did not occur to any of these people that God might give to man the power to be the instrument of his own destruction.

10) One of the most significant changes since 1808 is man's loss of faith in himself. Most thinkers from 1750 to 1914 believed in progress. They believed that man through education, good laws, rational social, political, and economic arrangements, could better his lot indefinitely. Civilization and humanity were, in short, perfectible. Fourier thought that France might become a nation of forty million Newtons and forty million Shakespeares. Condorcet, in prison at the height of the reign of terror in the French Revolution, wrote a calmly confident book entitled *Esquisse d'un tableau historique des progres de l'esprit humain*. The material, social, and scientific developments of the nineteenth century seemed to confirm all this optimism. Many felt that man was master of his fate and that, given an appropriate environment, man was essentially and naturally good. The War of 1914 shook these beliefs, and Belsen and Buchenwald shattered them. No one who has lived through the last fifty years can be unaware of the potential depravity of men. Nor can anyone be calmly confident in a world where everyone wants peace and goes on building ever more destructive armaments.

11) Related to the other changes of the last century and a half are the pressures toward conformity and the weight of the mass media. American culture used to be regional and even local. Each

section, each town, had its own atmosphere, its traditions, and its distinctive flavor. The local newspaper was the chief medium of communication. Today, with our highly mobile population, we are moving toward a uniform American pattern of life with standardized ideas and ideals. The pattern is partly created and thoroughly enforced by the mass media, radio, television, movies, newspapers, and magazines — with millions of readers. A family moves today from Portland, Maine, to San Diego with little strain and no shock.

In this welter of change, of evolution, of transformation, what has happened to the role, the function, the duty of the Protestant minister? Since most of those graduating today are going out into society to play that part, it would be comfortable and reassuring to tell you that the role of the minister was immutable and had not changed significantly since 1808; to say that he still was the leader of congregational worship, the preacher, the teacher, the evangelist, the pastor, the director of community thinking, the administerer of sacraments, just as he was one hundred and fifty years ago. It would be reassuring, but it would not be true. The objectives of the minister may still be the same, just as the doctor who uses antibiotics today is seeking to heal, just as was his predecessor who bled and purged patients in the early nineteenth century. But, as Richard Niebuhr has wisely said, "The Church is never only a function of a culture, nor even only a super-cultural community — the problem of its ministers is always how to remain faithful servants of the Church in the midst of cultural change and yet to change culturally so as to be true to the Church's purpose in new situations."

We must remember that even though theology has to deal with ultimate problems, it must deal with them as they arise from a contemporary context. To reconcile man to God is to reconcile him to life itself. And it is to the life of this very moment that we must reconcile him.

The minister is still the leader of congregational worship. Yes, but he must organize that worship into forms vested with the fullest meaning for the confused men and women of today.

The minister is still the preacher. Yes, but in the mid-20th century he must explain as well as proclaim the word of God, and he must do so in terms relevant to our complex culture and in full awareness of the intellectual cross currents of our times and of our new understanding of both the Old and the New Testaments.

The minister is still the teacher. Yes, but now he must teach eternal truths in an age dominated by relativism. He must instruct youth conditioned into a secular civilization by the mass media and reared in schools where adjustment is often the goal.

The minister is still the evangelist. Yes, but his task is much like that of the missionary of yesteryear, for today few people by their birth and upbringing are automatically part of the church. Each must hear the Good News in such terms that he himself is brought into the church and into a new way of life.

The minister is still the pastor. Yes, but now his flock, part of a mechanized and de-humanized civilization, is mobile in status, occupation, and residence, bedazzled with prosperity and hungry for material success. The shepherd must know something of economics and sociology as well as theology. He must be able too to apply some of the insights of psychiatry, for even if the id may be merely a new name for original sin, many people today would admit to having the former but not the latter.

The minister must still lead and influence community thinking. Yes, but today he must do so in an age when, whatever lip service is paid to religion, the major motivations are material and secular and when cross-currents of fear, of hatred, of bewilderment can engulf a town or a nation with terrifying rapidity. Little Rock is an American city, and the former junior senator from Wisconsin did represent an American state.

The minister does still administer the sacraments. Yes, but he must now make them meaningful to his people in the light of our new insights into the role and the importance of symbols. He will find people less concerned with the doctrines of transubstantiation or consubstantiation, but perhaps just as eager to feel the saving Presence.

The task of the minister is then the same as in 1808, yet also vastly different; as challenging as ever, and yet in new terms, in a new context, and beset by new temptations. It is easy today to mistake religiosity for religion, full churches for a Christian revival, conformity for repentance. It is easy to promise that, with no down payment, religion can give things like peace of mind that the saints have not won with a lifetime of suffering and humility. It is easiest of all today to get so involved in the details of finance, administration, and church activities, worth-while in themselves, that the Spirit vanishes.

Thus one who goes forth today into the Christian ministry sets foot to a long pilgrimage. Driven by new urgencies, harassed by new doubts, awed by new tasks, lured by new temptations, challenged by new difficulties, he cannot but find the road both long and steep. But the journey can still end in triumph for those who ever seek their guidance from him who said to us, "I am the way."

On Knowing God's Will

The Address to the Graduating Class

By GEORGE T. ALLEN '58

Our Lord, the same night in which he was betrayed, knelt in the Garden of Gethsemane and prayed with all his heart, "Father, if thou art willing, remove this cup from me; nevertheless not my will, but thine, be done." All of us in the graduating class have been obliged to make decisions affecting the part we are to play in the service of God. Everyone is called upon to make such decisions many times in the course of his life, and as Christians we are concerned that these decisions should be determined by God's will.

How do we know God's will?

First of all, it is obvious that we have light and guidance regarding the making of specifically Christian choices. There is neither the time nor the necessity to elaborate on these guides before an assembly such as this, and many times these guides convey an unequivocal command as to what God's will is in a particular situation.

But I would direct our attention to more difficult problems, when, after much consultation, study, meditation, and prayer, the decision between reasonable alternatives remains tenuous, and no clearcut course of action is directed. What is God's will in this situation?

There seem to be four ways to react to such a dilemma. In the first place, many devout souls are rendered indecisive and even incapacitated at this point. Feeling sure that God will eventually make known His command, they put off the decision until the time for action is past. Or secondly, despairing of receiving a divine directive, they may make the decision on their own initiative, only to feel guilty about it afterwards, morbidly examining their consciences and motives and growing outwardly defensive about their decision. In the third place, people sometimes feel an inclination toward a certain alternative and assume that God is responsible for that inclination, but we must confess that short-sightedness, bigotry, and even cruelty have been brought into the world by men who were dead sure that they were obeying God's will. In the face of facts like these the fourth reaction might be to give up the whole effort and cease caring much about God's will. This, however, can never be a Christian alternative, for we believe that God acts purposefully in our world in our history, and he can be known — indeed, yearns to be known. What can we say, then?

Perhaps the sceptic who arrives at the last alternative reaches a measure of truth in facing up to the fact that a man's claim to know God's will for sure often leads to unhappy consequences. Perhaps our question is wrong. Instead of asking, "How do we *know* God's will?" perhaps we should simply ask, "How do we *do* God's will?"

This distinction may seem at first like quibbling, but let us examine the implications of each point of view. A person who is preoccupied with knowing God's will is primarily concerned with courses of action and situations. He seeks to be on the inside track, on the operational level of God himself. He is like the obsequious servant who tries to merit his lord's favor by being in the right place at the right time. A person who is preoccupied with doing God's will, on the other hand, is primarily concerned with patterns of response. He seeks to do the right thing and to be the right thing in his own stumbling fashion in whatever situation or time he finds himself. He hopes and prays that he makes the right choices and that the Lord leads him aright, but as a poorly informed, sinful human being, he cannot presume to claim absolutely that such is the case. And yet he still seeks to do God's will.

It seems that a person who is always concerned to know God's will (or is dead sure that he does know it) leaves little room for faith, confession, or repentance. But doing God's will always involves faith, confession, and repentance, and perhaps this is the real source of difficulty. Perhaps we want to know for sure so that we shall have no need of faith, no need to confess or repent. For confession and repentance involve the recognition that our choices and actions are *our* choices and actions, that we are responsible for them, and that they are sinful.

And yet there is an air of tranquility about the man who seeks only to do God's will, because he recognizes with a certain humble placidity that his choices are not of ultimate importance in the Kingdom of God. He recognizes, in short, that God forgives sins. He does not take his own choices too seriously, knowing that God's ways are past finding out and that all situations are redeemable, since God is Lord of all creation.

Our Lord did not ask in the Garden of Gethsemane to know God's will; he prayed only for the courage to do it, to do what he had to do in such a way that it would indeed be God's will. There is good reason to believe that Jesus had no idea of what the precise form of his sacrifice would be until the very end; never-

theless, by his faith and singlemindedness he made his decisions, and the issue of the Agony is the greatest expression of God's will the world has ever known.

The life of a Christian is not that of a prevenient seer who tries to figure all the possibilities and manipulate them; this is the way of the world. The life of a Christian is more like that of some creative personality who trusts the raw material of his situation and builds on it. Certainly we must make choices courageously in the light of the best use we can make of our guides. In the last analysis, however, we make our decisions only in faith and hope, trusting that if our hearts are pure, the Lord may use us in his service.

"Each Man's Work Will... Be Revealed with Fire"

Address to the Graduating Class
By DR. SAMUEL H. MILLER

When Carl Sandburg finished his monumental work on Abraham Lincoln, one of his friends inquired about his plans for the future. "What I want to do now," he said, "is to find out who this fellow Carl Sandburg is."

You have been working for a number of years on a number of matters, and now you are going to find out who you are. This is your Commencement. The relief with which you turn your backs on courses, examinations, term papers, and marks is almost audible. Yet you must not think that finding out who you are will be an especially easy task. Life itself will have a course of instruction for you; certain occasions will test you far more stringently than academic exams; and you will get some marks, not always visibly, not to show what you may know, but more significantly to reveal what you are.

For this self revelation you will not want occasions. Your occupation is to reveal and to be revealed. You will walk hand in hand with life and death, with fear and pride, with bigotry and shame, with tragedy and birth. You will be tested and tried in the fire of human suffering and joy, and what you are, hiddenly, down deep at the core of your being, now only dimly suspected if at all, will be slowly drawn forth, made public, and become your version of the Christian minister.

You must not smile if I say that this is a dangerous occupation. Any kind of work that strips a man down to his essential stuff is dangerous. It may reveal fine ore or mere gravel, a real soul or a fake! Five years ago, Justice Learned Hand, in addressing an association of lawyers, took leave of them with the following words: "Take heart of grace; the devil is not dead." Gentlemen, you may be going into the church, but that is not the same as going into safety. You are entering the Christian ministry, but that does not relieve you of a great risk. There is no occupation I know where you may lose your soul quicker. The peculiar exigencies, the unnatural conditions under which you must labor, will bring forth what is in you "for better or for worse." In a few years it will be hard to recognize some of you; hidden depths and unsuspected strength will be discovered and lifted into action; you will be different men. Some of you, I fear — and I pray God spare you — will be corrupted by the church. You will develop your cleverness,

achieve a trumpet-like ego, learn to handle smoothly even the most tragic occasions, until even God seems unnecessary. Some the church will suck clean and dry and leave their shells hard, arid, and bitter for their sad complaints to blow through in the winter of their years. Still others will be driven deeper and deeper into life, down to those profundities from whence the eternal waters flow and the nameless grace of God blesses a man far out of sight. You will be revealed. That is your danger!

When Joan of Arc stood before her judges, she boldly told them, "Take care of what you do, for in truth I am sent by God, and you are putting yourself in great danger." So I must say to you again, you are putting yourself in danger. Your congregations, those who confess their anguish and those who seek your judgment, are sent by God. They will come to you darkened by tragedy, bowed down by grief, shamed by sin. But do not mistake it. They will be sent by God, and you will be in danger. Will you be able to see exactly what they need and not mistake it; will you hear God's cry in their shaken voices; will you perceive Man on his cross in their anguish; or will you miss the revelation which comes in the flesh, disguised by human foibles, and vulgarized by time and space? God will come to you as he came in Christ long ago — unexpectedly, "born in a litter of scorn," a meek man, a companion of the outcast, without reputation, prestige, or promise — and you will be in danger, in danger of not having eyes keen enough to see him.

And finally you will be in danger of succeeding too easily, of succeeding at a low level because you betrayed the higher. How heavy and lonely a burden it is to speak the Word of God in an age when the capacity to hear has almost totally vanished! In a distracted and fractured world, where the center will not hold and all coherence is gone, the Christian minister becomes a bit irrelevant, and in his primary irrelevance he is tempted to buy immediate relevance at too great a price. As Eliot puts it, it is your creative destiny to "restore with a new verse the ancient rhyme." You stand in danger between an easy success and the risk of high emprise, between cheap adulation and the way of the Cross, wherein you struggle to convert the new dimensions of the spirit in your time to the Kingdom's use. To stand before this mad, sublime, and tragic world, to bring shape out of chaos, to disclose a meaning larger than man has seen before, is your calling. Anything less than this is a bargain that betrays the hope of God in you. For that task permit me to invest you in Dante's unforgettable words. "I crown and mitre thee above thyself."

The Fifty Year Class

By JAMES P. BERKELEY '08

1908 - 1958. How long these years and yet how swift in the passing! How rich the memories of five decades! We graduated nineteen in number, plus four from earlier classes who received their B.D. degree with us.

Of our class of nineteen, there are seven still in correspondence with the school: Albert Boggs, Alhambra, Calif.; Bertran Bugbee, Kennebunk, Me.; Henry Cook, Merrill, Wisc.; Caius Howlett, Summerside, P.E.I.; John Keeley, Silver Spring, Md.; Robert H. Pratt, Milwaukee, Wisc.; and myself.

1908 - 1958. What a world that was in 1908 in comparison with the one we are living in in 1958! What a road it has been from then to now, through the upheavals of reconstruction, as the Lord has plucked up kingdoms and broken down tyrants, destroyed and overthrown, built up and planted!

When we graduated in 1908, there was no auto on this Hill. We walked. We were capable of walking. We enjoyed walking. We walked up and down this Hill with no lifts. We walked to Chestnut Hill to get a trolley to Boston for five cents. Lake Street and Newton Corner were easy hikes. Or, when necessary, we could ride on the smokey, sooty "Boston and Almost," which provided about twenty trains each way for a moderate fare.

No auto. No radio or T.V. to draw us away from the exacting demands of Meyer's detailed Commentary on Romans. Meyer addressed mature minds.

No electric lights. Gas lights along the road gave uncertain guidance in the darkness of an unilluminated world.

And no chancel. We knew not the word. So limited was our ecclesiastical vocabulary that none of us could have asserted with any confidence that a narthex was not a coalbin.

No clerical gowns. Perish such aping of priests in the company of the priesthood of all believers! Ah, but we had the dignified Prince Albert, the white vest, and the black tie to deck us out in ministerial impressiveness.

Eschatology? Well, probably that topic could be found in the last volume of some systematic theology. But we never read one of those profound but interest-killing tomes to its eschaton. None of us realized any realized eschatology.

In that far-away day, the Lord was still keeping Kierkegaard

hidden in his quiver, and we went on blithely, without fear and trembling, existing without knowing we were existing existentially.

In that day an atom was an atom and kept respectfully within the definition of the Greek makers of exact terms.

On the Hill in 1908, wonder of wonders, there was no administration office, nor any business apparatus. The budget went to education.

There was no secretary! It was peace, perfect peace, with these loved ones far away.

But what did we have? What do we recall with heart-felt praise to God? What were those blessings which have endured these five decades? What did our Lord graciously provide which has not failed us?

We had those old disciplines by which Andover and Newton developed scholars. These disciplines may have influenced us at various levels of penetration, but we were confronted with their challenge and were held responsible to them. Hebrew and Greek were required — for this God be praised! In these blessed languages of God's revelation we got in on the ground floor, through toil and sweat and tears.

The faculty in 1908:

President Nathan Eusebius Wood. By experience and disposition a pastor who, as a benevolent patriarch, watched over this Hill and all who dwelt upon it in loving, wise concern.

Charles Rufus Brown. A former officer in the Navy, a genius in teaching Hebrew. His afternoon classes were lively experiences as, in his unique personality, he led us in learning the word by which God spoke to the prophets.

Frederick Lincoln Anderson. A former pastor in Rochester, N. Y., always the fervent preacher of the gospel, exact and exacting master of Greek, judicial, severe, kindly within his gruffness. Absorbed in detailed exegesis, Anderson was always the active Christian citizen who knew politics and politicians. Every social problem was his concern, but above all our missionaries and the work of the Baptist Foreign Mission Society.

George Edwin Hoar. A former editor of the influential Boston Baptist journal, "The Watchman," a typical, cultured New Englander, easily at home with Proper Bostonians and in the Harvard Yard, the eloquent and enlightening lecturer in church history.

John Maham English. Successful preacher, the homilete of

homiletes, the eagle-eyed scrutinizer of the sermon, the competent trainer for the pulpit, knowing no favors to any student in his probing, analyzing, but stimulating criticism, fitted to the peculiar needs of every student.

These professors were aided by Curry in Public Speech. Donovan and Rowe were young assistants just beginning their careers.

We got no theology at that time. The Queen of Sciences was in a period of eclipse and we, not being theologically minded, did not feel our loss.

We did get a strong, deeply moving interest in World Missions. Those were the days of the vigorous challenge of the Student Volunteer Movement, especially in its great gatherings of students and leaders of the whole of Protestantism. Our generation was forcefully confronted by the call, "The Evangelization of the World in Our Generation."

In this movement we experienced ecumenicity before we learned that imposing word.

In this discipline and enlightenment we set out on our pilgrimage, not knowing the world into which we were going. We did not understand and could not comprehend the changes which were taking place in the whole of humanity in the depths of men's souls.

But we did have a fundamental, disciplined knowledge of the Word of God and a challenging world-view. With this we set out on our pilgrimage over the dynamic, changing, puzzling decades. Often we have found ourselves in dead-end ways and in need of being derricked out of theological mudholes, but a light has led us through it all.

And we say to this new class which will celebrate its day in 2008: You are on the banks of the Jordan today. Do not sit among the sheepfolds listening to the piping of the pipers. Do not tarry in searching of the heart in workshops, bull sessions, convocations. Do not sit still at some haven of the sea. Wade through Jordan, march about Jericho, forget the trumpets, and climb up into the hills where God is at work!

1908-1958. We are advancing into the superannuated period of life. Geriatrics is making surveys of us. Eightieth birthdays, golden weddings, jubilees, retirements! But we trust that, through the giver of new life, we are growing old in a young way, always knowing how to begin.

Fifty years! A time to hear the God and Father of our Lord Jesus Christ declare, "Behold! I am doing a new thing."

The Twenty-Five Year Class

By REV. JOHN N. FEASTER '33

I have always held it to be a significant event that on the very first night we were on the Hill there was a magnificent aurora borealis. For the next three years our class was associated with spectacular things.

We were involved in the many-phased modernization of the school. The chapel was given a new look. The dining hall was turned over to more professional management. During our first few months the students took over the preparation of the Saturday night meals, with the inevitable beans. Rumor has it that one Wednesday night beans were served by mistake and twelve students prepared their sermons that evening! Herrick House came into being, and the married student was no longer regarded as an encumbrance to be crammed somehow into Sturtevant Hall. That game loved by Baptist parsons of another day, Rook, was relegated to the antimacassar and the daring tried their hand at Bridge. On one memorable Sunday during our junior year, Loos, Leshner, Sherwood and Johnson were playing bridge when there came a knock on the door. Bill Loos thundered out, "Come in, Dr. Herrick." And Dr. Herrick entered.

While we were in school the great depression caught up with New England, yea, even invaded Newton Centre, and we felt its blight upon ourselves, our families, and those to whom we ministered. But it certainly did not embitter us or cast a pall over our activities. When time came for the Christmas party we had it anyway. To remind us that we were in a depression I was Santa Claus, without the pillow. This escapade almost terminated my life at the school, for one of the presents I handed out was a box of cough drops to Sadie Herrick to help her harumph in chapel when Carl's voice grew too low. What saved me was that in the excitement she didn't hear my remarks.

Posterity owes our class a debt of gratitude because we endured, and I choose that word with care, the tedious and saccharine negotiations that were to create the famous "Andover Newton" without the hyphen. When we entered the School was Newton. Then came rumblings of a proposed merger. Every week or so one of the Baptist brass would come to chapel and tell us how wonderful the Congregationalists were, and the Congregationalist brass would

come and sing the praises of the Baptists. It was awful. We would have cheered anyone to the rafters who would have told us the other group was a bunch of stinkers. As far as we were concerned, the merger was something to be taken in our stride, for of course we wanted it. Many of us Baptists had never laid eyes on a Congregationalist before we came to New England, and we liked what we saw. And the Congregationalists were not at all awed or intimidated by the preponderance of the Baptists. We were classmates and friends, and the labels meant little.

Time has dealt kindly with us. Several of the class have places of eminence in the Baptist and Congregational fellowships. But we do note with sadness the death of two of our outstanding classmates, Ralph Bertholf and Lex Souter. Ralph was our most serious student. He never allowed the details of the parish ministry to keep him from his books. Yet he was always a parson who ministered where people lived. Lex was a man of charm and versatile abilities, and he used them all in a unique ministry.

What did we get out of school? That is a stupid question, but I suppose it can be answered by one word; serendipity, the making of discoveries by accident. A strange medley of things impressed me and have stuck with me through the years. No doubt I heard a multitude of chapel sermons, but I confess that I can remember only one, a sermon by Dr. Anderson on "Talk, Talk, Talk." In some strange way I have felt the presence and influence of men who had died before I came on the campus: Lord John English and President Hoar. I remember Dr. Anderson coming over to me in church on a Sunday morning and saying that he had never heard Dr. Arbuckle preach without learning something new. I recall Dr. Arbuckle's cheese parties; Doug Horton giving us Thursday afternoon and letting us talk back to him as though our opinions really counted; Dr. Berkeley lecturing on Pilgrim's Progress; Dr. Sullivan of Trinity Church going by night with baskets of fruit for some of his erstwhile rich parishioners; Dr. Dicky Vaughan wisecracking in class and then going home to give loving care to a wife in need. Each one of us has memories that time cannot efface or money buy. Some of the things we learned here we know were wrong, and some inadequate; but with all that we received a thirst for knowledge, we were shown how to be on our own in the mighty field of scholarship, and we were given the direction and inspiration to become able, sincere, and helpful servants of the Most High.



Alumni Day Class Speakers (left to right): William Blair of the graduating class; Rev. Robert Baker '48, Federated Church of Townshend, Vt.; Rev. John Feaster '33, Congregational Church, Portsmouth, N. H.; and Dr. John P. Berkeley '08, Professor Emeritus of Old Testament at Andover Newton.



ALUMNI LUNCHEON — View of 250 alumni, graduates and friends in Noyes Hall.

Highlights at Commencement Exercises

BACCALAUREATE — Sunday, May 25, 1958, The First Church (Congregational) in Newton Centre, Massachusetts.

The graduating class of forty-four, together with trustees, faculty, and friends, filled First Church on Sunday evening to hear Dr. J. Leslie Dunstan, Professor of Missions, give the Baccalaureate address entitled "Godly Increase." This sermon is included in this Bulletin.

Following the Baccalaureate service graduates, members of their families, faculty, trustees, and friends attended a Communion service on the Hill, with President Gezork and Dean Pearson ministering at the Communion table.

COMMENCEMENT — Monday, May 26, 1958, The First Baptist Church in Newton Centre, Massachusetts.

The class picture taken on the steps of Hills Memorial Library was followed by the traditional procession of graduates, choir, faculty, and trustees down the Hill to the Commencement exercises in the First Baptist Church of Newton. Dr. Charles Woolsey Cole of Amherst College gave the 150th Anniversary Commencement address, entitled "Since 1808," which is included in this issue of the Bulletin. Also included in this issue are the other addresses given at Commencement exercises, that by Dr. Samuel H. Miller, Adjunct Professor of the Philosophy of Religion, on the subject "Each Man's Work Will . . . Be Revealed With Fire"; and that by a member of the graduating class, George T. Allen, entitled "On Knowing God's Will."

Of the forty-four graduates who received their degrees from Dr. Gezork and Dean Pearson, thirty-five received Bachelor of Divinity degrees; five received the degree of Master of Sacred Theology; one received the combined degrees of Bachelor of Divinity and Master of Sacred Theology; and three received the degree of Master of Religious Education. Those who graduated *cum laude* were George T. Allen, Blair M. Benner, and William C. Blair.

ALUMNI LUNCHEON and Annual Meeting in Noyes Hall.

With more than 250 alumni present, including this year's graduates, after-dinner speeches were made by Dr. James P. Berkeley '08, Professor Emeritus of Old Testament; Rev. John N. Feaster '33, pastor of the Congregational Church, Portsmouth, N. H.; Rev.

Robert S. Baker '48, pastor of the Federated Church, Townshend, Vermont; and William C. Blair '58, who will become pastor of the South Congregational Church, Newport, N. H. The 50-year class address by Dr. Berkeley and the 25-year class address by Mr. Feaster are included in this Bulletin. The alumni association elected a new slate of officers, including Rev. Spencer Parsons, President; Rev. H. Gardner Andersen, Vice President; Rev. Albert R. Phillips, Clerk; and Dr. Richard D. Pierce, Treasurer.

An unusual feature of this year's Alumni Luncheon was the singing of a new hymn written by Dean Emeritus Vaughan Dabney. This was offered as an example of hymns to be submitted by alumni in the 150th Anniversary Hymn Contest. A committee composed of Dr. Ross Cannon, Mr. D. Ralph Maclean, and Dr. Samuel H. Miller will review hymns submitted during the course of this anniversary year and will make an award of \$150 for the best hymn as chosen by this group.

Dr. Thomas Roy, National Co-Chairman of the alumni scholarship fund, reported \$53,281 had been pledged toward the goal which the alumni had set at \$60,000. As this total represented pledges from 480 alumni, Dr. Roy expressed confidence that the 974 alumni not yet heard from would assure the reaching the goal. Mr. Rodney Case, Chairman of the student campaign, reported to the alumni that the students had raised \$11,384, which was in excess of their \$10,000 goal for the 150th Anniversary Development Program.

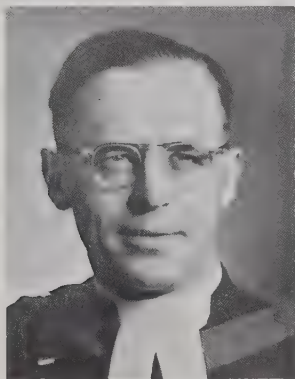
Dean Pearson reported on the appointment of Dr. Gerald Robertson Cragg to the faculty and on the fact that the graduating class of forty-four would be replaced in September by an incoming class of eighty-eight which indicate the continuing growth of the seminary as it attempts to meet the need for more well-trained ministers. President Gezork expressed his appreciation to the alumni and student body for their strong support of the Development Program and invited all of those present to visit the new dormitory and student center now nearing completion and the modernized Farwell Hall.

RECEPTION at the President's House.

President and Mrs. Gezork and Dean and Mrs. Pearson greeted the graduates, their families, the alumni, trustees, and friends of the School at the annual reception at the President's House following the alumni meetings in Noyes Hall. With the assistance of several of the faculty wives, refreshments were served to the many who attended this final function in the Commencement program.

New Faculty Appointment

The Rev. Dr. Gerald Robertson Cragg, M.A., Ph.D., D.D., one of Canada's outstanding theologians and clergymen, has accepted a call to become Professor of Historical Theology and Director of Studies at Andover Newton Theological School beginning September, 1958. Dr. Cragg will join Dr. Nels F. S. Ferré in the Department of Theology.



Dr. Gerald R. Cragg

Dr. Cragg was Professor of Systematic Theology at Union Theological College in Montreal from 1939 to 1946. From 1946 until he leaves Canada to take up his new post at Andover Newton, he has been serving as minister of the Erskine and American United Church in Montreal.

Dr. Cragg graduated from Victoria University, at Toronto, Ontario, in 1929, and did post-graduate work at Trinity College and at Westminster College in Cambridge, England. He secured his Ph.D. from McGill University and was honored with a Doctor of Divinity degree in 1946 from Union Theological College in Montreal.

Dr. Cragg has been a chairman and member of several committees associated with the World Council of Churches and has taken an outstanding part in the study work of the Faith and Order Commission of the World Council. He wrote the exposition on Romans in the new Interpreter's Bible. He is also the author, among other publications, of *From Puritanism to the Age of Reason*.



Family Portrait — Graduate Rev. Jerome Stone (right) shown with his wife Susan and 17-month-old daughter Deborah, together with his father Rev. Walter Stone of the class of '37, now professor of philosophy at the University of Hartford.

Dr. McCann Accepts New Appointment

Dr. Richard V. McCann has accepted an appointment as Director of the Task Force on Religion and Mental Health under the Joint Commission on Mental Illness and Health, recently established by an act of Congress for the purpose of making a thorough study of the total problem of mental illness and health and this nation's resources for coping with it. In order to devote full time to this project, Dr. McCann found it necessary to submit his resignation as Associate Professor of Christian Sociology, with resignation to become effective at the end of the current academic year. The Trustees accepted it regretfully and, upon recommendation of the Faculty, appointed Dr. McCann as Director of Research in Religion and Mental Health at Andover Newton. This appointment will have significant value in correlating this important project with the academic and practical work in the departments of Social Ethics and Pastoral Psychology at Andover Newton.

Recent Publications in The Biblical Field

NORMAN K. GOTTWALD

There are hundreds, perhaps thousands, of books about the Bible published each year. No one has either the time or the desire to read them all. Even a professor of Old Testament has difficulty keeping abreast of what is important in his field, not to mention the indifferent or trivial. This survey will be justified if readers are made aware of worthy books they might otherwise overlook.

Text and Dictionaries

A valuable adjunct to the Kittel-Kahle *Biblia Hebraica* is Ernst Würthwein, *The Text of the Old Testament* (Macmillan, 1957, \$3.20). This well-illustrated work discusses text and versions and describes and evaluates the principles and methods in the critical apparatus of the Kittel text. The biggest boon to the Greek student is W. F. Arndt and F. W. Gingrich, *A Greek-English Lexicon of the New Testament* (Univ. of Chicago, 1957, \$14) which replaces Thayer as the pastor's stand-by. Based on the fourth edition of Bauer's Greek-German Lexicon, it is an adaptation which corrects, rearranges, and enlarges the parent source. It is rich in bibliographical clues for an understanding of key New Testament terms.

The one-volume *Unger's Bible Dictionary* (Moody, 1957, \$8.95) is a thorough revision and rewriting of C. R. Barnes' *Bible Encyclopedia* (1900). Merrill Unger, in a prodigious one-man effort, has made judicious use of archaeological and historical study. The format is singularly attractive. The biblical dogmatism, however, as exemplified in articles on "Inspiration" and "Moses," will not permit its taking the place of *Harper's Bible Dictionary*.

Atlases and Geography

There are now four excellent Bible atlases in English, each with its peculiar virtues. G. E. Wright and F. V. Filson, *The Westminster Historical Atlas to the Bible* (Westminster, Rev. Ed., 1956, \$7.50) has the finest set of maps in terms of contrast and detail, and the text and maps are well correlated. The Roman Catholic work, L. H. Grollenberg, *Atlas of the Bible* (Nelson, 1956, \$15) has the best collection of photographs on biblical lands ever assembled in one volume. By symbols and legends the maps are made to tell the history. Emil G. Kraeling in *Rand McNally Bible Atlas* (1956, \$8.95) discusses at length many of the tangled geographical and historical problems of Scripture, but the maps are not the equal of those in the atlases mentioned above. Of a different sort is

Samuel Terrien, *Lands of the Bible, A Golden Historical Atlas* (Simon & Schuster, 1957, \$3.95). The text is an elementary recitation of Bible history, set off by an eye-appealing selection of maps, illustrations, and photographs. It should be in every church school library.

Denis Baly's historical geography, *The Geography of the Bible* (Harpers, 1957, \$4.95) is distinguished from its predecessors by an analysis of the geology of Palestine. It is based on fifteen years of intimate first-hand acquaintance with the land.

History

One of the significant publishing events of this or any year is the English translation of the second edition of Martin Noth's *The History of Israel* (Harpers, 1958, \$7.50). Though not so voluminous as the standard Oesterley and Robinson History, it is actually fuller on the political and cultural aspects of Israelite history. Noth skillfully weaves into the text the very latest archaeological and linguistic data. His is the fullest exposition in English of the view that the Israelite tribal confederacy of the conquest was the source of the normative religious traditions championed by the prophets and triumphant in later Judaism. Even where his conclusions are open to serious question, Noth's synthesizing brilliance is manifest. William F. Albright, *From the Stone Age to Christianity* (Doubleday, 1957, \$1.45) has appeared in a second edition with a new introduction that deals with discoveries and discussions since 1940.

Bible students will rejoice at the sourcebook of Graeco-Roman and Jewish documents illuminating the New Testament world edited and annotated by C. K. Barrett and titled *The New Testament Background: Selected Documents* (Macmillan, 1957, \$3.50). A wide assortment of the writings of philosophers and of historians, of papyri, inscriptions, and reports on mystery religions, and of selections from rabbinic writings and apocalypses are included.

Archaeology

With so many superficial and sensational claims about archaeology "proving" or "disproving" the Bible being bandied about, it is good news that the teacher or pastor can point to G. E. Wright. *Biblical Archaeology* (Westminster, 1957, \$15) for a sane but exciting account of archaeological discoveries as they bear upon the biblical history. E. W. Heaton's *Everyday Life in Old Testament Times* (Scribners, 1956, \$3.95) is arranged topically and deals with home life, industry, warfare, government, the professions, and religion. It should be of special help to church school teachers.

Two other volumes in archaeology merit mention. C. H. Gordon in *Adventures in the Nearest East* (Essential Books, 1957, \$6) recounts the story of several excavations in which he took part. Typical of the author's pungent comments is his remark about the irritations created among the Moslems by the month-long fast of Ramadan: "Theology tends to become very dogmatic on an empty stomach." Gordon, a Semitist of knowledge and insight, goes on to describe among other things the early Canaanite finds at Ugarit, the social documents from Nuzi paralleling Genesis, and the Dead Sea Scrolls.

Director of the British excavations at the lowest and oldest town on earth, Kathleen Kenyon writes a preliminary report on Old Testament Jericho in *Digging Up Jericho* (Praeger, 1957, \$5). Of particular interest to churchmen is the drastic revision of previous views about the Jericho of Joshua's time. It now turns out that because of erosion there are no certain remains of the city taken by the Israelites. The devastated level, with walls fallen outward, widely identified as contemporary with Joshua, actually belongs several centuries earlier. Let dogmatism based on the "facts" of archaeology beware!

Introductions

Companion volumes sponsored by the National Council on Religion in Higher Education are B. W. Anderson, *Understanding the Old Testament* and H. C. Kee and F. W. Young, *Understanding the New Testament* (Prentice-Hall, 1957, \$7.95; Text List \$5.95). Neither attempts to be an Introduction in the technical sense of dealing critically with the biblical books in their canonical order. Rather, they serve the need for a creative synthesis of historical, literary, and theological study of Scripture. Organizing the writings according to historical sequence, they repeatedly emphasize the faith of the communities (Israel and the church) that gave birth to the Bible. Charts and illustrations are effectively employed.

A condensed version of R. H. Pfeiffer's *Introduction to the Old Testament* has been released as *The Books of the Old Testament* (Harpers, 1957, \$5). Extensive references to scholars and their variant opinions — for two decades the "scourge" of struggling theological students — are deleted. No positions adopted in the earlier work are modified. The Foreword is a revelation of the late scholar's modesty, good humor, and deep convictions. His life and labor are aptly summarized in the simple credo, "I am con-

vinced that there is no conflict between deep religious faith and historical investigation about the Bible."

G. E. Wright and R. H. Fuller have collaborated to produce *The Book of the Acts of God* (Doubleday, 1957, \$4.95) a title in the Christian Faith Series. Wright's Prologue discusses the historical nature of biblical religion and its basic role in subsequent Christian faith. It also poses the question which biblical scholars alone cannot be expected to solve — although it is one that their studies have remorselessly laid bare — namely, the relation of faith and history. A new way of conceiving this relationship, based on biblical, theological, and general human knowledge, is imperative. The book reflects new developments in biblical study, as in the subordination of pentateuchal and synoptic analysis to the function of the traditions in the community. Fuller sounds the note of warning, already familiar from his valuable *The Mission and Achievement of Jesus*, that we must not permit extreme form criticism to dissolve the historical sub-structure of Christian beginnings. Many will be disappointed at the small space allowed the prophets.

Commentaries and Special Studies

With the publication of Vol. XII (Abingdon, 1957), *The Interpreter's Bible* stands complete. In addition to commentaries on the General Epistles and Revelation, the editors wisely reserved until the final volume the article on the Dead Sea Scrolls. Even so it will be soon out of date. There is no room to assess the merit of the total venture. Suffice it to say that in the Old Testament I would nominate for honors the commentaries on Deuteronomy, Joshua, Job, and the major prophets.

Samuel Terrien's Introduction and Exegesis of Job in *The Interpreter's Bible* is now admirably supplemented by his *Job: Poet of Existence* (Bobb-Merrill, 1957, \$3.75), permitting us a glimpse of the way he would have written the Exposition. Terrien gives play to a freely "existential" style of interpretation, garnishing it with quotations from modern literature. His mode of expression is fascinating and often attains grandeur.

Frederick C. Grant in *The Gospels: Their Origin and Their Growth* (Harpers, 1957, \$3.75) provides the successor to his earlier *The Growth of the Gospels*. Like all of the writings of this Nestor of American New Testament scholars, it is full of facts and brims with boundless enthusiasm. The major theme is that the Gospels are church books. Grant offers a step-by-step guide for the student — perhaps a minister or professor in some field other than New

Testament? — who has the courage to study the synoptic problem for himself.

S. MacLean Gilmour, Norris Professor of New Testament at Andover Newton and editor of this BULLETIN, has written *The Gospel Jesus Preached* (Westminster, 1957, \$3.75). The nucleus of the book was a series of lectures sponsored by the United Church of Canada for radio delivery; accordingly a lucid and forceful style has been retained throughout. I was especially impressed by the chapters on "The Kingdom and the Church" and "The Relevance of Jesus' Ethic." In the closing pages Gilmour drops his "artificial anonymity" and sets forth an arresting statement of personal faith in Jesus Christ.

Two Gospel studies, on Matthew and John respectively, are John Wick Bowman and Roland W. Tapp, *The Gospel From the Mount* (Westminster, 1957, \$3.75), and Eric L. Titus, *The Message of the Fourth Gospel* (Abingdon, 1957, \$3.50). Bowman continues the emphasis of his previous books when he insists that the chief element in the Sermon on the Mount is prophetic rather than eschatological. While there are trenchant ideas in the book, including some novel views on the Beatitudes and good use of Jewish parallels to the teaching of Jesus, the over-all effect is dissatisfying. The author proceeds to comment on the units of the Sermon without adequate introduction or conclusion, so that his overarching conception never becomes quite clear. Valuable in details, Bowman's work will not replace the basic studies on the Sermon by Bacon, Dibelius, and Windisch. The defect of Bowman's work is avoided by Titus, who provides a stimulating introduction to his commentary. As in an earlier work, co-authored with E. C. Colwell, he insists that the Spirit rather than the Logos is the key to the Gospel. I was particularly interested in his attempt to show that John was Gnostic, but not Gnostic in the thoroughgoing sense of Basilides or Valentinus. While not so substantial as the works of Barrett and Dodd on the Fourth Gospel, this study of John speaks with the authority of a good mind that has studied its subject from many angles. Most disturbing is the author's dismissal in a single footnote of the relevance of the Dead Sea Scrolls for the Fourth Gospel.

The Hewett Lectures delivered at Andover Newton in 1951 by Oscar Cullmann and published as *The State in the New Testament* (Scribners, 1956, \$2.50) apply the New Testament principle of "chronological dualism between the Now and the Future" to the relation of church and state. The result is the paradox that the Christian is both a supporter of the state as an instrument of God

and a vigilant check upon its tendency to overstep God-given bounds.

The Apocrypha

Five years after the Old Testament, the Revised Standard Version of *The Apocrypha* (Nelson, 1957, \$2.50) has at last been published. It is sometimes forgotten by Protestants that all authorized Christian versions of the Bible have included the Apocrypha, even though Protestant versions have segregated the apocryphal books in a section of their own and have emphasized their sub-canonical status. The impact of Puritan and sectarian objections upon the Bible Societies of the nineteenth century has led to the present eclipse of the Apocrypha (except in occasional pulpit Bibles). The unhappy result has been ignorance of intertestamental history, loss of valuable devotional and didactic material, and oversimplification of the problem of the canon. Let us hope that Bibles containing the Apocrypha will once again appear in Protestantism; at least, let the clergy pave the way by becoming versed in the RSV Apocrypha.

The perfect companion to the new version is *An Introduction to the Apocrypha* (Oxford, 1957, \$4) by Bruce M. Metzger, a member of the translating committee. He explains the term "Apocrypha," traces the growth of the canon and history of the Apocrypha in the church, sketches its influence in literature and the arts, and provides introductions to the individual books. Also timely is Floyd V. Filson's study of the theological validity of the canon, *Which Books Belong in the Bible?* (Westminster, 1957, \$3). He adopts the Reformed viewpoint that Scripture is the primary witness to the historical foundations of Christianity, but not without consideration of objections and alternative views. There is a chapter on the Apocrypha. No one can follow the discussion closely without assessing his own attitudes toward the authority of the Bible.

Interpretation and Theology

Evidence of a resurgence of serious theological writing among conservative American scholars is apparent in the Evangelical Theological Society Publications. The most recent is a symposium, John W. Walvoord, ed., *Inspiration and Interpretation* (Eerdmans, 1957, \$4.50). There are historical essays on the attitude toward Scripture of Irenaeus, Augustine, Luther, Calvin, Wesley, William Sanday, H. H. Rowley, Emil Brunner, and Reinhold Niebuhr. In spite of a rather sophomoric habit of "taking pot shots" at the modern figures, there is much of value in these essays. Carl F. H. Henry, editor of the periodical *Christianity Today*, closes the volume

with searching criticisms of liberal and neo-orthodox views of the Bible but fails dismally to see the weaknesses of neo-fundamentalism. By contrast J. K. S. Reid in *The Authority of Scripture* (Harpers, 1957, \$4.50) inquires into the Reformation and Post-Reformation understanding of the Bible in a less defensive spirit. He shares Henry's dissatisfaction with liberal and neo-orthodox categories, but he is much more careful to set them in a clear light and to extract the values of each. His chapters on "Lutheran and Reformed Orthodoxy" and "The Roman View of the Bible" are notably fair-minded and informative. I wish that his own constructive statement had occupied more than a chapter, for he proposes a number of novel ideas for breaking through the present impasse in defining the authority of the Bible.

H. H. Rowley, dean of British Old Testament scholars, in *The Faith of Israel* (Westminster, 1957, \$3.50) develops aspects of Old Testament theology in a fashion more indicative of the patterns of his thought than some earlier works, since here there is less of the habit of reviewing the work of others in lengthy footnotes. The lecture on "Individual and Community" is a welcome corrective to the popular belief that Israel was strictly collectivist in thought until Jeremiah and Ezekiel individualized Jewish faith. John L. McKenzie, *The Two-Edged Sword* (Bruce, 1956, \$4.50) is an endeavor to open the Old Testament to Catholic laity. It is a brilliant amalgam of historical and theological concerns, deriving its power from a combination of wide knowledge of the Bible and the biblical world, an honesty before the historically given, and a unique gift of expression. I cannot recall another book in biblical theology that is so beautifully written. It is a splendid product of the renaissance of biblical studies and of a liberalizing trend in biblical interpretation within the Roman Church.

I close this survey with a book that is technically a work of systematic rather than biblical theology. Richard R. Niebuhr in *Resurrection and Historical Reason* (Scribners, 1957, \$3.75) attempts to find some way of looking at history that takes its rise from the central Christian truth of the Resurrection, a theological method that does not simply assert the truth of history as though it were "scientifically" factual (fundamentalism), or dissolve the historic into various forms of subjectivity (liberalism), or make it a void by positing a super-history that only incidentally touches human history (neo-orthodoxy). Niebuhr defines resolutely what in my opinion is the current frontier of theology: the relation between faith and history. I wish that I could say that his study answers the problem as ably as it puts the question. What his book

has brought home to me is the truth that the inquiry must engage the minds of biblical scholars, theologians, philosophers of religion, and clergy. Certainly those of us who labor in the biblical quarries are aware that our methodology and its assumptions, on the one hand, and our faith, on the other, belong together, but we often do not know how to conceive their inter-connection, except perhaps in neo-Kantian terms. Our endeavors as theologians and Christian leaders may be in vain if we cannot find better ways of conceiving the relation of faith and knowledge — and thus better ways of commending the authority and relevance of biblical faith to our impatient age.

Many areas of biblical study have had to remain untouched in this review. Next year it is my hope to survey some of the torrent of literature on the Dead Sea Scrolls. In the meantime, it would be well for all readers to spend time with at least one of the recent book by Millar Burrows, Frank Cross, Krister Stendahl, and Yigael Yadin.



ON COMMENCEMENT DAY — Students shown with President Gezork and Dean Pearson include (left to right) George T. Allen, Rockefeller student; Donald Dunlap, former graduate of Virginia Military Institute; Ndabaningi Sithole of Southern Rhodesia; Dean Pearson; President Gezork; Tuck Wah Lee of Hawaii; Blair Benner.

ANDOVER NEWTON GRADUATES—1958



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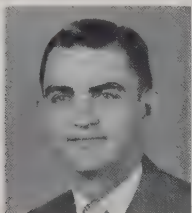


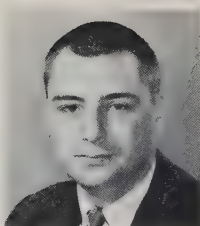
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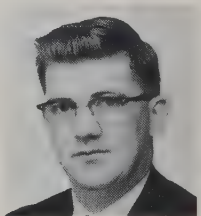
MILTON JAMES ELLIS, B.D. Born DeKalb, Ill., August 28, 1932. Beloit College; Univ. of Iowa. Field work: Wellesley Village Church, Wellesley, Mass.; Evangelical Congregational Church, Westboro, Mass. Present job: Pastor, First Congregational Church, Isabel, So. Dak. Permanent address: Isabel, So. Dak.



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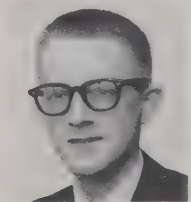
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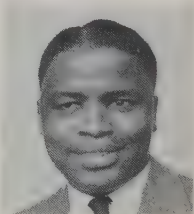


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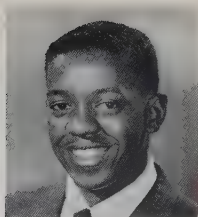
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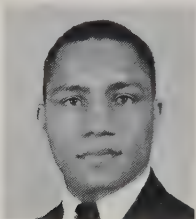


JOHN THEODORE VAN DUZER, B.D. Born Newburgh, New York, February 28, 1931. University of Rhode Island; New England School of Theology. Field work: Youth Director, Federated Church, Ashland, Mass.; Youth Director, First Congregational Church, Milford, Mass. Present job: Pastor, Calvary Methodist Church, Newport, R. I., and St. Paul's Methodist Church, Portsmouth, R. I. Permanent address: 26 Annandale Road, Newport, R. I.

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EUGENE STEWART WATSON, B.D. Born Northfield, N. H., September 12, 1921. University of New Hampshire. Field work: Pastor, Madison Baptist Church, Madison, N. H. Present job: Pastor, Union Evangelical Church, Stow, Mass. Permanent address: Box 132, Crescent St., Stow, Mass. Thesis: "Ministers of the Congregational Church, Mason, N. H."

EDWARD EMANUEL WILLIAMS, B.D. Born Brooklyn, N. Y., July 6, 1933. Lincoln University. Field work: Messiah Baptist Church, Brockton, Mass.; Siloam Presbyterian Church, Brooklyn, N. Y.; Inner City Project, Roxbury, Mass. Waltham Religious Education System, Waltham, Mass. Present job: Inner City Project, Roxbury, Mass. Permanent address: 512 Green Ave. Brooklyn, N. Y. Thesis: "A Critical Study of the Doctrine of Bodily Resurrection in Persian and Jewish Scriptures."

RONALD KENNETH WILLIS, B.D. Born Cleveland, Ohio, September 8, 1930. Washington University. Field work: Roxbury Presbyterian Church, Roxbury, Mass. Present job: Assn't. Pastor, First Presbyterian Church, East Cleveland, Ohio. Permanent address: 1851 Hillside Road, E. Cleveland 12, Ohio.

JOHN HERUBIN ZENDZIAN, JR., B.D. Born Hopkinton, R. I., June 3, 1928. Linfield College. Field work: Line Baptist Church, Foster, R. I.; Howard Valley Christian Church, Hampton, Conn. Student offices and organizations: Treasurer, Benevolence Fund. Present job: Assn't. Minister, First Baptist Church, New London, Conn. Permanent address: Warren, R.I.



Scholastic Honors, 1957-1958

The Committee on Scholarship Awards of the Faculty voted the following Honor Scholarship awards based on academic work:

Junior Class: First honors: Rodney Case (Andover), Harold Germer (Newton). Second honors: Edward Schriver (Andover), Evelyn Bentley (Newton).

Middle Class: First honors: Richard Rush (Andover), Don Ihde (Newton). Second honors: Carl Schultz (Andover), Wayne Johnson (Newton).

Senior Class: First honors: George Allen (Andover), Blair Benner (Newton). Second honors: James Martin (Andover), Richard Pierce (Newton).

M.R.E. Students: Senior first honors: Emily Brooks; Junior first honors: Virginia Bradley.

MASSACHUSETTS BIBLE SOCIETY AWARDS

Each year the Massachusetts Bible Society, through its Executive Secretary, Dr. Robert Wood Coe, gives Andover Newton three Bibles for the purpose of encouraging students in effective public reading of the Scriptures.

At the Alumni Luncheon Dean Roy Pearson presented this year's gift editions of the Revised Standard Version to the following:

Junior Class: William Buell

Middle Class: Robert LeVitre

Senior Class: William Blair



Faculty lead procession to Commencement exercises.



Head tables at Alumni Luncheon. Upper head table, left to right: Alumni officers, Rev. Albert R. Phillips, Dr. Richard D. Pierce, Rev. Spencer Parsons, Rev. and Mrs. John A. Martin; Dr. Paul Sturgis, Executive Secretary, Massachusetts Baptist Convention; Dr. Richard McCann. Lower head table: Not shown, William C. Blair; (left to right) Rev. Robert Baker '48; Rev. John Feaster '33; Dean Emeritus Vaughan Dabney; Mrs. Dabney, Mrs. Roy Pearson; President Oshimo, Doshisha University; Dean Pearson; President Cole, Amherst College; President Gezork; Mrs. Gezork; Dr. James Berkeley; Mrs. Berkeley; Mrs. Thomas S. Roy; Dr. Thomas S. Roy '15.

THE ANDOVER NEWTON ALUMNI ASSOCIATION

E. Spencer Parsons N'44, *President*

H. Gardner Andersen A'42, *Vice-President*

Albert R. Phillips N'37, *Clerk*

Richard D. Pierce A'38, *Treasurer*

Board of Directors: John A. Martin A'37; J. Kenneth Clinton A'40;
Lloyd R. Yeagle A'35; James P. Berkeley N'08; Philip Shearman
N'54; E. Gage Hotaling N'40.

Nominating Committee: Daniel Leavitt A'52; Edward Nutting A'49;
Walter Lounsbury N'34; Alexander Henderson N'18; Egbert C.
Prime N'24; Albert R. Phillips N'37.